They were painted with white chalk, and with [marks like] hawk scratches. They were naked, with a rope for a breech-clout. They carried on their backs a paper mitre-shaped cap, which had a protruding spindle, cotton flowers, and quetzal feathers.[36]

They brought him to Toci's temple where they had placed [the impersonator's] skin upon a wooden bench.[37]

And the costume [of Toten innon] was as follows: there was liquid rubber on her lips and a circle [of rubber] on each cheek. She had cotton flowers.[38] She had a ball with pain strips. She had a shell-covered skirt, called a star-skirt. She had the star-skirt. Eagle feathers were strewn over her skirt—it was strewn with eagle [feathers]; it had white eagle feathers, painted eagle feathers. Her shield had a golden disc in the center. She carried the medicinal herb, *tzonicxitl*. She used a broom; she carried a broom.

motiçquiqua, motlatlauhtimiqua, qua papatlauhtiuj, in 776
nemoteuatitli: amacalli in quimama, mahmalacapetzalle, 796
ichcauchiio, huiquetzalle:

[302]

vnqa cencaca, in tocititlan: quauhtlapechco cuatlalaia ya 776
jcoaio.

Auh yajc nechichiuale, motemolcopi, tlaxapuchalli quimotlatlalili ya jcamapá ichcauchioa, quiçotomala, cuechcuxio, mocuechcuxti: ic mjtoa, citlalli ycue, citlalcuaio, quavivih, tzotzelihuiquj ya juipil, quauhtzotzelihuiquj, itnac quavihuajio, quauhtzoiuiqa; ya jchimal, tzucujlayttiuapa, tzotzocatio, popoa, inqujco.

Ninth Chapter, in which one learns of the goddess named the Goddess of Zapotlan (Tzapotlan tenan).

[She was] represented as a woman. From her substance was made turpentine.

She healed men's bodies; those with itch of the head;[39] they who were hoarse used the turpentine unguent on the throat; [they used it] who had sores or pimples on the head;[40] or cracks in the skin of the feet, lips, face, hands, or legs; and when it was eaten, [it was used for] the *tzotzolo-ixchuma*.[41]

Its oil and its heat were used to advantage in indeed many places.

And when the feast day was celebrated, they who sold the turpentine unguent bought slaves and slew them. They fashioned her image of a dough of amaranth [seeds] and maize.[42] Her old men sang for her; they beat the two-toned wooden drum, and the turtle-shell drum; they rattled rattles shaped like dried poppy-seed pods,[43] and they rattled bone rattles.

Thus was she arrayed: two spots were painted on her face; she had a paper crown; little drops of liquid rubber and small drops were sputtered over the paper crown, and it had quetzal feathers arranged to resemble corn-tassels. She carried the nine-notebound.[44]

Jnjc chicunauj capitulo: vacan motenco, ya cioatetl, ya jtoca Tzaputla tena.

Ce cioatl, ipan mjtoaia, ya otitl ynacaio nochiuaia:

quipalouja ya tenacaio, ya aquja quazoncioj, tonca- 776
mjtoacioj, motecuxoiuja: chaquachiuj, quaçoxti, xoxa- 278
iauj, tzotzaiauj, itztoçonauj, matzaçonauj, icxitzatzaiauj, 757
yoan in quala, ya tlaxcalicioj:

ya jchiuaca ya jtoual vel miecan monequj.

Auh ya jquac ilhujquintiloia, ya ceiuamacaque, motlac- 776
coujoia, tlacamjctiuia, quitzoncallotiaia ya jxipila, quicuja- 796
tiuia, ya iveviteca, quitzoncilhujaia, caiocuexoujlia, caiamjtoquilia, caiacachilhuja, comjchicuecilhuja.

Jnjc nechichiuale omotzacuale, amacale, elchachapanquj, tlaolchipinilli ya jtamacal, yoan quetzalmjtoaio, aiuchcuexo.

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36. See Plate 8.

37. Sahagún, op. cit., Vol. I, p. 132, calls it *petate*.

38. Cf. text and illus. in MS *Bibliotheca del Palacio*, cited in Seler, *Gesammelte Abhandlungen*, Vol. II, pp. 988-9, in which these are described as a headband of unspun cotton.

39. ". . . una manera, de lobre, o sarna, que sera, en la cabeça" (corresponding Spanish text).

40. ". . . otra enfermedad . . . assi mismo, que sera en la cabeça que se llama lobre" (loc. cit.).

41. See p. 41, n. 130.

42. Cf. Diego de Durán: *Historia de las Indias de Nueva España y islas de Tierra Firme* (Editor: J. M. Andrade y F. Escalona, 1867-80), Vol. II, p. 197.

43. "*Ayacaxtli*, sonajas hechas a manera de *chemitlones*" (Siméon, op. cit.).

44. Cf. Edmund Seler: *Gesammelte Abhandlungen*, Vol. II, p. 974; and *Ensiqo Kapital*, p. 7—*Nahui-Xonollotzat* (four-notebound). The same author, cited in Sahagún, *Historia general*, Vol. V ("*Los caracteres de los dioses*"), says: "*Esta voz (xonollotzcuauitl) significa evidentemente la misma y, mirando a una leve variación en el modo de pronunciar, tiene origen de xonollotzin-cuauitl. Sonaja el instrumento para encaminarnos de la lluvia. . . .*" (pp. 47-8) ("*El cuauhxonollotl, falando de sonajas, instrumento musical que usan en la mano los dioses de . . . la Lluvia y del Agua. . . . En la pronunciación de las vocablos en la Huaxquilteli, llevan delante el cuauhxonollotl, sonaja de madera. Es el instrumento religioso, con que*

The tenth month they named Xocotl uetzi. On the first day of this month, they observed a feast to the god of fire, named Xiuhtecutli or Izcoçauhqui. On this feast they cast into the fire, alive, many slaves, bound hand and foot, and before they had quite died, they took them forth, dragging [them] out of the fire, in order to tear out their hearts before the image of this god.

Al decimo mes llamauan Xocotl uetzi: En el primero dia deste mes, haziã fiesta al dios del fuego llamado xiuhtecutli o Izcoçauhqui: en esta fiesta echauã en el fuego viuos muchos esclauos, atados de pies y manos, y antes que acabasen de morir, los sacauã arrastrando del fuego para sacar el coraçon delante la ymagen deste dios.

796[X] 805 776

Chapter 10
Xocotl uetzi

During the feast of Tlaxochimaco, they went forth into the forest [and] cut a tree of twenty-five fathoms' height and brought it, dragging it, to the courtyard of this god. There they pruned off all its branches and raised it upright, and it remained thus standing until the eve of the feast. Then they again laid it upon the earth with much caution and [using] many devices that it might not bump [the ground]. On the day before this feast, early in the morning, many carpenters came with their tools, and they trimmed it and made it very smooth. After having trimmed it and decorated it with many kinds of papers, they tied ropes and other cords to it and raised it up with much shouting and din, and they made it firm.

As soon as the beam or tree was raised and adorned with all of its finery, then those who had slaves to cast alive into the flames adorned themselves with their plumage and rich ornaments, and they stained their bodies yellow, which was the livery of fire; and, taking their captives with them, they performed a dance all that day, until nightfall.

After the captives had kept vigil all that night on the pyramid, and after having performed many ceremonies with them, they cast into their faces some powder which they call *yiauhtli*, that they might lose their sense of feeling and not suffer so greatly [the pains of] their death.

Cap. 10.
Xocotl uetzi

Al decimo mes llamauan Xocotl vetzi: En el primero dia deste mes, haziã fiesta al dios del fuego llamado xiuhtecutli o Izcoçauhqui: en esta fiesta echauã en el fuego viuos muchos esclauos, atados de pies y manos, y antes que acabasen de morir, los sacauã arrastrando del fuego para sacar el coraçon delante la ymagen deste dios.

Durante la fiesta de tlaxochimaco: yuã al monte cortauan vn arbol de altura de veinte y cinco braças y trayanle arrastrando hasta el patio deste dios: alli le escamondauan todo, y le leuantauan enhiesto y estaua assi enhiesto hasta la vigilia vigilie de la fiesta entonce le tornauã a echar en tierra cõ mucho tiẽto y cõ muchos pertrechos para que no diesse golpe: la vigilia desta fiesta, bien de mañana venjan muchos carpinteros con sus herramientas y mondauãle y hazianle muy liso. Despues de mondado y de auerle compuesto cõ muchas maneras de papeles: luego los que tenjã esclauos para echar en el fuego viuos aderesçauãse con sus plumajes y ataujos ricos: y tiñjanse el cuerpo de amarillo que era la librea del fuego y lleuando sus captiuos consigo: hazian areyto todo aquel dia hasta la noche.

Despues de auer velado toda aquella noche los captiuos en el cu, y despues de auer hecho muchas cerimonjas con ellos, enpoluorizauanlos las caras con vnos poluos que llamã yiauhtli: para que perdiessen el sentido, y no sintiessẽ tanto la muerte, stauanlos

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1. Marginal notation: *despuntar los dias arri.*
2. Marginal notation: *Bertardi dolores.*
3. Marginal notation: *Parti al vivendo.*

And when this was done, then he scattered incense. And when he had scattered it, then they gave him his mist rattle board, and he rattled it, he shook it, he raised it as an offering [to the god].

And when they finished, then all departed, [the crowd] broke up, all dispersed and scattered, each one going to his priests' dwelling. [But] the novice priests, them they only took to their houses.

And when they had entered the priests' dwellings, then all put off [their adornments], and sat in order.

And at night, thereupon began and took place a feast, on the top of the Temple of Tlaloc.

The horizontal drum was beaten, flutes were played, conch shells and reed pipes were blown. There was song. The horizontal drums croaked, growled, and droned, and rattles were rattled.

They caused those who were to be slain, the likeness of the rain gods, to spend the night in vigil.

And when midnight came, when night divided in half, then began the slaying. First to be slain were the captives. They became as the fundament [of those who followed]. And when [these] died, thereupon died [the impersonators of] the rain gods.

Then also [was the time] when they burned all the paper offerings, and the quetzal feathers, and various [other] precious feathers; and some of the green stones—well-formed, those which were in no way blemished, which had no defects, as well as some of the green stones which were rough and brown, or dark.

And when they slashed open the breasts [of the victims], when they opened the breast of one of them, they seized his heart; they placed it in a vessel, painted blue, named the cloud vessel, which was painted with liquid rubber on four sides. And it was decked with paper dotted with drops of liquid rubber, with much rubber,—full of rubber.

Thus they did to all the impersonators, and they cast all their hearts there [into the cloud vessel].

And when this was done, at midnight, when they were slain, all the bystanders, who were watching, all had in their hands their wormwood flowers.[27] They walked thrusting [these], lunging with them to and fro, and fanning their children [with them]. It was said that thus they frightened away the worms, that their [children's] eyes might not become wormy. Some put [the flowers] in their ears. Some just walked carrying them gathered in their hands.

Auh in ie iuhquj, njman contepeoa yn jiauhtli: 796x
auh yn ocontepeuh, njman conmaca yn aiochicaoztli, concacalatza, conujujxoa, coniyiaoa.

Auh ỹ ontzonquiz, njman ic viujlooa, cecenmanoa, momoiaoca, xitinooa, viuj yn jncacalmecac: auh yn tlamaztoton, çan qujnujujca yn inchachan.

Auh yn onnetecoto calmecac, mec nexixitinjlo, netlatlalilo:
auh yn oniooac njman ie ic peoa, in tlalhujmamanj, in teucalticpac tlalocan:
teponaçolo, tlapitzalo, iehoatl in mopitza tecciztli yoan acatecciztli: cujco, yn teponaztli, mjmjlcatoc, nanalcatoc, iuhqujn qujqujnacatoc, yoan aiacacholo: [534]

qujntoçauja in miquizque yn imixiptlaoan tlaloque.
Auh yn oncic ioalnepantla yn iquac xeliuj ioalli:
mec peoa in micoa, iacattiuj in mamaltin miquj: iuhqujn inpepechoan muchioa: auh yn onmjcoque, njman ie ic miq' in tlaloque:

njman no yquac tlatla, yn izqujch nextlaoalli amatl, yoan in quetzalli, yoan in nepapan tlaçoihujtl:
yoan cequj chalchiujtl yn jcucic, yn atle itlaciuiz, yn amo tlaciujoc: yoan cequj olchalchiujtl, iaiauhquj, iaiactic, anoço yiauhtic.

Auh yn iquac qujmeltetequj, in ce onpeti yiechiqujuh, conanjlia yn iiollo, contlalitiuj comjc, tlatezoujlli motocaiotia, mixcomjtl, nauhcampa in tlavlxaoalli: auh yn itlaquen amatl tlavlchipinilli, cenca vllo moca vlli: [415]

much iuh qujnchioa yn izquintin teixiptlaoan, much vmpa contlaztimanj yn jniollo.
Auh yn iquac muchioa ioalnepantla, ynjc mjcoa: yn izqujchtin tlatlatiaque, in tlatlachia, muchi imiiztauhiaxochiuh, inmac tetentinemj, qujtlatlaujztotinemj, aujc qujtlaztinemj, ic mõcapeujtinemj, yn inpiIhoã, qujlmach ic qujnpeujaia in ocujlti, yaic amo yxocujlloazque: cequjntin in nacaztidan caaquja, cequjn çan qujmamapictinemj. [755 278]

27. *Izauhcuauhtli: izauhyotl* is wormwood or ash wort, according to Sahagún, *Collected Works*, Vol. II, Pt. 1, p. 70.

6: Sahagún M-S (1529-1590) 1954 NU7 Aztec NU7

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Nineteenth Chapter, in which is described the ordering of the market place, and [how] the ruler took great care of it.

The ruler took care of the directing of the market place and all things sold, for the good of the common folk, the vassals, and all dwellers in the city, the poor, the unfortunate, so that [these] might not be abused, nor suffer harm, nor be deceived nor disdained. Thus were things bought, or sold: they arranged them in order so that each thing sold would be placed separately—in its own place or station. They were not spread about in confusion.

Market place directors were appointed to office. They cared for, and attended to, the market place and all and each of the things sold—the merchandise which was there. Each of the directors took care, and was charged, that no one might deceive another, and how [articles] might be priced and sold.

[306] Separate were those who sold gold and silver, and green stone, and turquoise, and emeralds, and quetzal feathers, and [those of] the blue cotinga, and the red spoonbill, and all the various precious feathers of birds, which were needed for devices and shields.

[291 278] Separate were those who sold chocolate, aromatic herbs,[1] and vanilla. Apart were those who sold great capes, costly capes, embroidered capes, costly breech clouts, embroidered skirts and shifts, large common capes, maguey fiber capes, and thin maguey fiber capes.

[262] And all food necessary to them also was sold separately: dried grains of maize, white, black, red, and yellow; yellow beans, white ones, black, red; pinto beans; large beans; gray amaranth seed, red amaranth seed, and fish amaranth; white chía,[2] black chía, and the wrinkled variety;[3] salt; fowl; turkey cocks and hens; quail; rabbits, hares, and deer; ducks

Ic caxtolli onnauj capitulo: ipan mjtoa, in tlatecpanalizt̄li in tianqujzco: auh in ichoatl tlatoanj, cenca qujmocujtlaujaia.

In tlatoanj qujmocujtlaujaia ipan tlatoaia in tianquizt̄li, ioā ixquich tlanamactli, inpampa cujtlapilli, atlapalli, maçeoalli, ioan ixquich aoa, tepeoa in jcnotlacatl, in motolinja, injc amo quequeloloz, injc amo xixicoloz, injc amo ica necacaiaoaloz, injc amo nexictiloz, injc motlacouja, in anoço itla qujmonamaquilia qujtecpanaia, injc nononqua monamacaz, icecentlamantli tlanamactli, çan iiecian, çan ioono-ian, amo ixneliuhtoca,

qujmjxquetzaia, in tianquizpan tlaiacanque, in qujmocujtlaujaia, in jpan tlatoaia in tianquizt̄li: ioan ixquich tlanamactli, icecẽtlamantli tlanamactli, tiamjctli, ipan manca, qujmocujtlaujaia cecentlamantin tlaiacanque, in innecujtlaujl catca, injc liac texixioz, ioan quenjn tlapatiioaz, quenjn tlanamacoz.

Nonqua onoca in qujnamaca in coztic, ioan iztac teucujtlatl, ioan chalchiujtl, ioan texiujtl ioā quetzalizt̄li, ioan quetzalli, ioā xiuhtototl, ioan tlauhquechol, ioan ixquich nepapan totoiujtl, tlaçotli in jtech monequja tlaujzt̄li chimalli.

Nonqua onoca in qujnamaca cacaoatl, vej nacazt̄li, tlilxochitl. Nonqua onoca in qujnamaca veuej tilmatli, tlaçotilmatli, tlamachio tilmatli, tlaçonextlatl, tlamachcuejtl, tlamachvipilli, quachtli, ichtilmatli, aiatl,

ioan in ixquich qualonj, in terech monequj, no nonqua monamaca, tlaolli iztac, iauhtlaolli xiuhtoc-tlaolli, coztic tlaolli, coztic etl, iztac etl, tlilletl, chichiltic etl, çolcujcujltic etl, aiecotli. Nexoauhtli, chichiltic oauhtli, mjchioauhtli. Iztac chía, tliltic chīā, chiantzotzol, iztatl: totoli, vexolotl, çiacototoli, çoli, tochi, çitli, maçatl, canauhtli, atzitzicujlotl, pipixcan,

1. *Vaj suaveolí: Cymbopetalum penduliflorum* (Dunal) Baill. in Lamarck, *op. cit.*, p. 333.
2. Cf. Chap. 13, n. 23, *supra*.
3. Cf. Chap. 13, n. 21, *supra*. Sahagún (Bustamante ed.), III, p. 61, says it is "una semilla como lenteja blanca."